لَا إِلٰهَ إِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

إِنَّ الدِّيْنَ عِنْدَ اللّٰهِ الْإِسْلَامُ

THE REVIEW OF RELIGIONS

Ihsan 1351—June 1972

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RNR

EDITOR

M. G. AHMAD

The Ahmadiyya Movement in Islam

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he, the Promised Messiah, had come instead.

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The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured. through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war - like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Nooruddin, as Khalifa-tul Masih I. After his death in 1914. the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Sahibzada Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities and aims and objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

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This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles, nor does it accept responsibility for views expressed by contributors.

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Ch. Ali Muhammad B.A., B.T.

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نحمدہٗ ونصلی علیٰ رسولہ الکریم

The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LXVII IHSAN, 1351—JUNE, 1972 No. 6

A SPURIOUS CLAIM

We are reproducing here an article entitled 'How to get rid of the bondage of sin.' This article, originally written in Urdu, and its English translation were first published in the January 1902 issues of the Review of Religions, Urdu and English respectively. Unfortunately none of the issues mentions the name of its author. A perusal of the article, however, leaves no doubt as to its authorship. There is ample internal evidence to show that it was written by the Promised Messiah, Hazrat Mirza Ghulam Ahmad of Qadian.

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1. Being the copious author of more than eighty books and of scores of articles, Hazrat Mirza Ghulam Ahmad has a style peculiary his own. One who has gone through a few of his works can easily distinguish his writings from those of any other writer. A careful examination of the article in question leaves no doubt in the mind of the reader that it is written in the forceful style of the Promised Messiah. Moreover, the authoritative manner in which the author addresses the people of the world and the originality and truth of the observa-

tions he makes, and the guidance that this short treatise provides to those who struggle to break the bonds of sin, make it abundantly clear that 'such profound and true ideas' can come from the pen of a Prophet of God alone.

2. There are certain passages in this article which conclusively establish that it was written by none other than the Promised Messiah. For instance, describing the visit of a European to Qadian, in November 1901, the article says:

'Just at that time a number of *my followers* had assembled together and the conversation was upon a religious subject. The traveller stood apart from the assembly and was addressed in polite words. It appeared that he had been to Arabia and other Muslim countries, and that he had come here with the object of taking *my* and *my followers'* photographs.'

The italicized words in the above passage make it abundantly and unmistakably clear that this article came from the pen of the Promised Messiah,

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3. Further evidence that clearly establishes the authorship of this article is a critical appreciation of the premier issue of the Review of Religions that appeared in the columns of Al-Hakam of January 24th 1902, only four days after this article was published. The reviewer categorically states:

'About the articles appearing in the magazine we need not say anything except that they are written by the Promised Messiah.'

Again giving a list of the contents of the first issue of the Review, the columnist of Al-Hakam says:

'In short, the first issue consists of the above mentioned articles which are all from the pen of the Promised Messiah'. (Al-Hakam vol. 6. No. 3.)

4. Again in its issue of February 14th, 1902, the weekly Al-Hakam published an appeal for larger circulation of the Review.

'You must be aware that the first issue of the English

Magazine was published on the 20th of January. It contains a forceful article by the Promised Messiah on the nature of sin and on how to attain true freedom from sin'.

It was on the strength of this evidence that the Ahmadiyya Foreign Missions Office, Rabwah, in August, 1962, published this short treatise in the form of a separate pamphlet under the name of the Promised Messiah.

It is therefore regrettable that inspite of all this conclusive evidence, the editor of the 'Light', the official organ of the Lahore group, has in the May 16, 1972 issue of his weekly attributed its authorship to Maulvi Muhammad Ali—the then editor of the Review of Religions and later leader of the Lahore party.

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One can but deplore this carelessness on the part of the editor of the 'Light' which we would very much like to feel was inadvertent. We hope that in future, he will be a good deal circumspect.

How to get rid of the Bondage of sin.

(By Hazrat Mirza Ghulam Ahmad, The Promised Messiah)

(I)

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In the following pages we propose to point out the remedy for the devouring evil of the times. It is plain that the marvellous material progress of the world is more than counterbalanced by its deplorable spiritual decline. The souls of men have so far fallen away from their natural nobility that they eschew pure truths and shun their very contact. It seems as if some forcible energy were dragging them down with accelerated motion into the sink of iniquity and the lowest depths of vice. Such an entire change has passed over the intellects of men that what is spiritually ugliest and most detestable is admired for the dazzling beauty of its polish. Tender conscience, that inward monitor to man, feels that it is falling off from its natural purity under the demoralizing influence of some unseen power. The poison is so generally spread that it has destroyed almost a whole world. Pure and noble truths are laughed at and trifled with, and a turning to God and total resignation to His will is looked upon as an absurdity. Every soul upon earth seems to be bent upon earthly cares and advantages, as if some hidden power had constrained it to that course.

Such is the evil attraction of vice, and the truth is, as we have already pointed out that there are attractions working everywhere in the world. The efficiency or inefficiency of an attraction depends upon the certainty or uncertainty of our views with regard to any matter; and if the certainty is greater, the attractioa too is more powerful. It is a principle the truth of which is no less unquestionable in the spiritual than in the

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material world, that an attraction can only be countered by its opposite, if the latter is more powerful than the former. Since the world in its present state is being dragged down under the influence of an evil attraction, it can never raise itself up to the level and soar into the higher regions, unless an opposite and more powerful attraction from heaven overpoises the existing earthly tendencies and brings about a greater certainty in the opposite direction. To make it more clear, no change for the better can be brought about until people begin to see with certainty that there are real and more substantial and lasting advantages and delights in submission to the commandments of God than can be felt by indulging in carnal passions and evil desires, that these advantages and delights can be palpably felt in a virtuous life, and that transgression is not only equal to but worse than death. This certainty, when it has an entire control over the mind, can alone be a safe protector against sin.

It is further necessary that there should reign in the heart the absolute conviction that light is granted to man from heaven only through the sun who is the Imam (the spiritual head) of his time. The person who thinks he can do without that real source of light is deluded, for he sets himself in opposition to the un-changeable laws of God. The eyes have a light, yet to avail themselves of it they must borrow the light of the sun. The Imam resembles the sun in being the true source of all light; he comes from heaven and illumines the world, and the eye is blind that does not borrow light from him. On the other hand the person who, with the aid of this light, stands on a firm footing of certainty is attracted towards virtue. Between the earthly and heavenly attractions a struggle would naturally follow and each will try to overcome the other. The one shall be drawing a man to virtue, the other to vice, the one to the east and the other to the west. The more powerful the two opposite attractions grow, the more fearful shall the struggle be. It is a necessary consequence of great material progress that these two attractions should display their highest powers. When

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the world has attained the highest stage of material advancement the days of heavenly advancement are not far. It is certain that upon the heavens also preparations are, then, being made for a spiritual reformation. An attraction is produced upon heavens and the two contend with each other for supremacy. Dreadful is the day when neglect and vanity reign supreme upon earth, for it is the day of vengeance and the promised day of the great spiritual struggle. The terrible struggle has been described in metaphorical language by the holy prophets of God. Some have represented it as the final struggle between the angels of heaven and the devils of the bottomless pit, at the close of which comes the end of the world; while others have from crass ignorance taken it to be a physical struggle which shall be carried on with steel and gunpowder. The latter view is, no doubt, the result of misjudgement and superficial notions, and metaphorical words describing a spiritual contest have been misconstrued as meaning a physical war.

In short, a hard struggle is now going on between the darkness of earth and the light of heaven. The prophets of God from Adam to Muhammad, may the peace and blessings of God be upon them, foretold of this mighty struggle. It has leaders on both sides, the concealer of truths on the side of darkness, and the revealer of truths on the side of light. The one comes from heaven with hosts of angels and is a manifestation of Michael, and the other enters the lists with the powers of darkness and is an incarnation of the Devil. Now, when the inhabitants of Pandemonium are standing fully equipped in a battle-array, and have either done or are engaged in doing their wicked deeds we are naturally led to hope that the heavenly host is also making preparations for crushing the evil ones, and good judgment enables us to draw the conclusion that the host of heaven is not negligent of its duties. But the heavenly government is averse to hubbub and clattering and carries on its operations in solemn silence. Superficial observers can hardly be aware of its

doings until a sign appears in the heavens, and a *minaret* (light house) is erected upon earth, silvery white and shining with light. The heavenly light descends upon this minaret which then enlightens the whole world.

The closing remarks of the last paragraph require to be explained. The spiritual system notwithstanding its coincidence in all prominent points with the physical world, displays certain peculiar marks which a superficial observer cannot detect in the latter. An instance of this is to be found in the way in which the earthly attraction becomes the *premium mobile* of heavenly attraction, although the two are directly opposed to each other. It is therefore reasonable to assert that at a time when both these attractions shall act in their full force—in the last days of the world's history, when material progress shall have attained the highest stage—the two attractions shall contend with each other for supremacy, for true success is not attained unless the enemy is destroyed. Where therefore the two rivals are equally thriving and powerful, the contest must neceassarily be a hard one, for each one of the rivals has at heart the destruction of the other. Reason therefore also supports the prophetic utterings of all the great patriarchs and prophets in as much as the struggle between good and evil is the necessary consequence of the collision of the two rival forces, of which either one must overcome the other, or both be annihilated in the contest.

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According to the prophetic utterances this final contest between good and evil may be thus described that after the lapse of a thousand years from Jesus which was the millennium of the Devil's impriosonment, an evil attraction gained ground upon the earth. This was the time in the world's history when the Muslims had renounced the true and noble principles of Islam, and therefore that religion was in a declining state. Its spiritual progress had at that time been hampered and its conquests had come to an end. It was born in the days when the author of evil lay in chains in the bottomless pit. Its rise and decline at these two periods was necessary that what the

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prophets and last of all St. John had spoken, might be fulfilled. It was therefore in fulfilment of these predictions that the religion of Islam began to decline a thousand years from Jesus, and its further progress was then and there checked. Satanic movements and operations thenceforth assumed different shapes and appeared in many-coloured garments. The tree of evil took root in the ground and ramified to an enormous extent. Some of its branches spread into the East, others reached the uttermost settlements of the West and not a few shaded the North and the South. No corner of the world was spared the evil. But the time during which the Devil had been let loose was like the time of his imprisonment limited to a thousand years, and the prophets of God bore testimony to the same effect. With the close of the thirteenth century, after the Flight of our Holy prophet, the period of Satan's freedom came to an end. For it must be noticed that in the computation of the periods of prophecies we must start with the lunar year as our basis, this system of reckoning the prophetic periods being taught by Almighty God to both Jews and Muslims. The solar year is an innovation of man, and therefore, being against the sacred Scriptures of these two religions, cannot be applied in reckoning prophetic times. In short, the days in which we are living mark the termination of the respite granted to Satan. The period for which he was set at liberty has come to an end ; but as he does not like that his freedom be restrained and his authority taken away, a struggle between the good and evil attractions must naturally be the result. It had been so ordained from the beginning and the words of God cannot pass away.

Other facts also uphold the same view, viz., that the thousand years of Satan's supremacy have come to an end, and we are now living in the millennium of God's reign and the dawn of it has already appeared. The sixth thousand from the appearance of Adam has come to a close, and the seventh, in which the second Adam should have appeared has begun. God made Adam on the sixth day and the sacred Scriptures further

bear testimony to the fact that a day is equal to a thousand years with the Lord. The promises of God, therefore, make it absolutely necessary that the second Adam must have been born already, though not recognised as yet by the world. We cannot further avoid the conclusion that the place fixed by God for the appearance of the second Adam must be in the East and not in the West, for from Genesis ii : 8 we learn that God had put the first Adam in a garden *eastward*. It is therefore necessary that the second Adam should appear in the east, in order to have a resemblance with the first in respect of his locality. This conclusion is equally binding upon the Christians and the Muslims, if they admit the authority of the Scriptures and are not of an atheistic turn of mind.

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The way has been smoothed for a clear understanding of the true state of facts. The spiritual atmosphere of the world is overcast with dense clouds of darkness and the time has come when light should shoot out its beams and dispel the overhanging gloom. But it is vain to expect that the dim torches lighted by earthly hands should penetrate the darkness visible. Only clear and radiant heavenly light can drive it away. Pitch darkness has overshadowed the world, and the faint and flickering lamp of righteousness is ready to die out. Traditional beliefs unfruitful knowledge and formal prayers cannot bring back the light. The blind cannot lead the blind, nor is it possible that darkness should dispel darkness. A new minaret is now needed which should raise its head far above the low huts made by earthly hands so that heavenly light may descend upon it and the celestial enlighten its top and thence shed its pure lustre upon the whole world. The higher the minaret is, the farther shall the light reach and thus illumine distant corners of the world.

It remains to be explained what a *minar* (minaret) is. Minaret is the name given to the hallowed, noble and magnanimous spirit granted by God to the perfect man by reason of which he gets his *light* from heaven-an idea existing in the

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literal signification of the word. The loftiness of the minaret represents the magnanimity of the soul of the perfect man, its firmness stands for the constancy and determination which he shows at the time of the greatest trials, and its whitenss is a symbol of his guiltlessness which is ultimately established. When the perfect man has passed through all these stages and undergone all these trials, when his magnanimity, constancy, patience and determination shine forth in their full glory and his innocence is established with conclusive arguments, then is the time of his advent in glory, and the period of his first advent, which was a time of trials and persecutions, comes to an end. Then does the holy spirit invested with the glory of God descend upon his person, and the Divine attribute of glory is manifested in him. All this takes place in his second appearance.

The same reality underlies the peculiar manner of the advent of the Promised Messiah. The Muslims hold that he shall descend near a minaret. The descent spoken of in that tradition really stands for his advent in glory which shall be accompanied with a manifestation of the Divine power and attributes. It does not exclude the idea of his previous presence upon earth, but it is necessary that the heavens should hold him so long as the appointed time of God does not arrive. It is also an unchangeable Divine law that spiritual realities are symbolized by physical emblems. The temple at Jerusalem and the Ka'ba at Mecca are illustrations of the same law and represent the manifestations of Divine glory. The same explanation holds good in the case of the tradition which describes the descent of the Promised Messiah upon or about a minaret in a country to the east of Damascus. The word 'east' should be specially noted, for Adam also had been put in a garden eastward. The object of the prophecy is in no way interfered with so long as the minaret is built before the glorious advent of the promised one, for it appears from the prophetic utterances that the minaret is to be a sign that shall indicate his advent in full glory. It had been ordained that the Promised Messiah should appear

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in the world in two characters. At first he shall come as an ordinory person suffering under trials and persecution of every sort. When the days of suffering are over, then, shall be the time of his advent in full glory. It is before that time that the minaret must be completed, for it appears from the traditions that a minaret must stand as a symbol of the reality, and it shall be a physical picture of the spiritual minaret to which we have before referred. The world shall not recognise him before his glorious advent for he is not of the world. Nor shall the world love him, for he comes from the God whom the world does not love. It is therefore necessary that he should be abused, persecuted and charged with all manner of crime. The Islamic prophecies testify that the Promised Messiah shall not be accepted in the beginning On the other hand, he shall be subjected to malignant and bitter treatment from the ignorant and to oppression and outrage from the mischief-makers. A man shall do violence to him and think that he has done a deed of virtue, another shall do him injury and regard his deed as most pleasing in the sight of God. Thus shall he suffer and undergo every difficulty till the coming of the appointed time of God and the fulfilment of the Divine law of persecution against prophets. Then shall come the time of his glory. Capable hearts shall have their eyes opened and they shall begin to think of him with unprejudiced minds. "Can this be a liar," they shall say, "who cannot be subdued and crushed". "What is the reason" they shall reason with themselves, "that Divine assistance is without intermission granted to him and never to us." The inspiring angel of God shall then descend upon their hearts and admonish them that every one of the circumstances related in the traditions which had been a hindrance in the way of their acceptance, need not occur to the very letter. It was possible—nay highly probable—that some of those traditions were errors and fabrications, and others were couched in metaphorical language and could not be fulfilled literally. What was the cause of the misfortune of the Jews in rejecting Jesus? Nothing

but that they waited till every word of prophecy should have been fulfilled in a literal sense, and exactly according to their own notions of it. But their expectation was vain and their hope a delusion. With that Divine law before them and with the God of their fathers above their heads, the opponents of God's messengers should consider lest they were tried by God in the same manner as the rejectors of the prophet before them. In short, such considerations when duly weighed, shall at last turn their minds to accept the rejected and suffering messenger of heaven, as was the case with the prophets of by-gone times.

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There is not the least truth in the assertion that it is the time for resorting to the sword and gun for spreading the true religion and righteousness. The sword, far from revealing the beauties and excellences of truth, makes them dubious and throws them into background. Those who hold such views are not the friends of Islam but its deadly foes. They have low motives, mean natures, poor spirits, narrow minds, dull brains and short sight. It is they who open the way to an objection against Islam, the validity of which cannot be questioned. They hold that Islam needs the sword for its advancement and thus brand its purity and cast a slur upon its holy name. The religion that can easily establish its truth and superiority by sound intellectual arguments, heavenly signs or other reliable testimony, does not need the sword to threaten men and force a confession of its truth from them. Religion is worth the name only as long as it is in consonance with reason. If it fails to satisfy that requisite; if it has to make up for its discomfiture in argument by handling the sword, it needs no other argument for its falsification. The sword it wields cuts its own throat before reaching others.

If it be objected that sword was resorted to by early Islam and hence the legality of Jehad, we say the objection is based upon ignorance of early Islamic circumstances. Islam never allowed the use of the sword for spreading the faith. On the

other hand, it strictly prohibits compulsion in matters of faith. It has the plain injunction لا اكراه فى الدين "there shall be no compulsion in religion". Why was the sword taken in hand then? The circumstances under which this measure had been resorted to have nothing to do with the spread of religion; they are connected with the preservation of life. Briefly, they are as follows:

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The savage inhabitants of the deserts of Arabia, who could hardly distinguish right from wrong, conceived a hatred towards Islam in its earliest days and became its bitterest enemies. The reason of this hatred may be easily conceived. When the unity of God and the Islamic truths were preached openly to idolatrous Arabs and convincing arguments against idol worshoip were impressed upon their minds and they were told how degrading it was for the noblest of God's creatures to bow in submission to stones, they found themselves unable to meet the adherents of the new faith upon argumentative ground. This exposure led to a motion in favour of Islam among the more reasonable of them. The ties of relationship were cut asunder, the son parted from his parents and brother from his brother. This exasperated them the more and they saw plainly that if their fathers' false religion was to be saved, excessive measures must be taken to stop the ingress into the new religion. The new converts to Islam were therefore violently persecuted and no efforts spared to block the way to the new faith. Those acquainted with early Muslim History know full well what barbarous and cruel treatment was meted out to the early converts, and how many were murdered in cold blood. But these harsh measures did not preveut people from the acceptance of truth, for even a superficial glance is enough to convince a man of the reasonableness and purity of Islam as against idolatory. At length when the implacable foes of Islam saw that severe persecution availed but little and that their ancient religion was threatened to be swept away in the current of Muslim reason, they planned the death of the Prophet himself. But their designs were frustrated. Almighty God saved

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His Messenger and took him to Medina. The unbelievers, however, could not rest in their homes so long as they heard that the religion they had persecuted was gaining ground in another place. They pursued the Muslims to their new abode, and nothing but their extirpation could satisfy them. What could Islam do under the circumstances but defend itself? For what fault were Muslims to be mercilessly butchered and not allowed to protect their lives? Why should not the inveterate persecutors have been brought to retribution and just punishment? The Muslim battles were therefore not undertaken for gaining converts but to protect innocent Muslim lives. Can unbiassed judgement accept the conclusion that Islam was unable to prove its reasonableness as against savage Arabs? Can an unprejudiced mind believe that men who had sunk down so low as to worship images and lifeless things and who indulged in every manner of vice, could yet vanquish the noble religion of Islam on intellectual grounds, and that failure in proof led it to resort to the sword for increasing the number of its followers? Those who have advanced such objections against Islam have been guilty of grave injustice, inasmnch as they have concealed the true state of facts.

It, is, however, true that the Muslim *Maulvis* and the Christian missionaries are equally to blame for this unjust charge against Islam. The ignorant *Maulvis* while pretending to support Islam have by their repeated inculcations, ingrafted the false doctrine of *Jehad* upon the minds of the unenlightened public who were misled by the *fatwas* of the *Maulvis* on the one hand and objectians of Christian Missionaries, whom they took for learned men, on the other. The doctrine of *Jehad* being thus supported by the evidence of two opposing witnesses its validity could not be questioned by the masses. Had the Missionaries taken a different course and with true honesty declared that the *fatwas* of the *Maulvis* were based on ignorance of the early Islamic history, and that the circumstances which then rendered an appeal to arms necessary for Muslims, did not exist any more, the idea of Jehad would long since have been eradicated from

the face of the earth. But they never looked to the consequencee and a misdirected zeal for their own religion cast a veil over their judgments in grasping the truth.

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It must also be stated here that permission for self-defence and murdering the enemies of Islam was not given to the Muslims until the Arabs had, on account of their excessive oppressions and outrages and innocent bloodshed, rendered themselves culpable and liable to be punished with death. But a clemency was even then shown to such of them as embraced Islam. The unity of religions established a relation of brotherhood and all past wrongs were forgotten. It is here that some opponents of Islam have stumbled and from this they draw the conclusion that the new religion was forced upon the unbelievers. In fact, the case is just the reverse of what the objectors have thought. There is no compulsion here; it was a favour to those who had rendered themselves liable to death. It is apparently absurd to take this conditional mitigation of just punishment for compulsion. They deserved to be murdered, not because they did not believe in the mission of the Prophet, but because they had murdered many an innocent soul. The extreme penalty of law was upon them, but the mercy of the Gracious God gave them another chance of averting this merited capital punishment. He knew that during the long years of opposition the Islamic truths had been brought home to them and they well understood the futility of idol worship, therefore His mercy offered them an opportunity, even after the sentence was justly pronounced against them, for imploring His pardon and the forgiveness of their sins. This clearly shows that it was not the object of Islam to put any unbeliever merely as such to death, but that it was willing to forgive even when the criminal was found deserving of death.

(To be continued)

The Holy Quran-its blessings

(By the Promised Messiah)

Of the sciences and insights granted to a proficient follower from the table of the Holy Quran, when one adheres truly to the Holy Book handing over his self wholly to its commands and prohibitions, ponders deeply, in sincere adoration, its directives, free from all internal and external inhibitions, then his sight and his mind are granted a light and a sensitiveness of wisdom by means of which a host of wonderful and charming points and subtle aspects of theology embedded in the Divine Word are unfolded before him and fine insights rain on his heart like showers from springtide clouds. It is these fine insights that have been called *hikmat* (wisdom) in the Holy Quran as it is laid down :

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> "He grants wisdom to whomso He pleases and whoso is granted wisdom has in fact been granted tremendous good".

It means wisdom carries immense beneficence and whoso is gifted with wisdom is enriched with tremendous good.

These sciences and insights which, in other words, are termed wisdom, being brimful of immense good, are like a vast ocean granted to the followers of Divine Word ; their intuitive power and their vision are blessed in such a manner that verities of the highest order are reflected in their mirror-like psyche and perfect truths are revealed to them and Divine help makes available to them such means which leave no loophole or drawback or defect in their research and scrutiny. It is therefore that the sciences and insights and subtleties and truths and minutiae and elaborations and fine points and arguments that occur to them are perfect in an extra-ordinary way both qualitatively and quantitatively, being beyond emulation and comparable performance

by others. For, it is not on their own steam but that the Divine support is their vanguard and it is through this power that the hidden treasures and Quranic rays are opened up to them which the smoky flame of reason alone cannot unfold. These sciences and insights by means of which extremely fine and subtle points and deep-rooted verities about the Divine person and Divine attributes are disclosed to them are an extra-ordinary insignia, far higher and finer than physical distinctions of extra-ordinary character, in the eyes of the mature in knowledge. In fact, a searching glance will show that the respect and esteem that the Godly enjoy in the eyes of the wise is due to these very insights and it is these insights that are the ornament and decor of their high position and glamor and beauty of the portrait of piety. For, it is the nature of man, that the impact of the Divine sciences and insights impresses it most, and, it loves truth and knowledge above every thing else. It is thus apparent from this natural inherence in man that extraordinary gifts like Divine sciences and insights are in its eyes a distinctive and necessary badge to identify the Godly and the saintly. Evidently, these distinguishing features are exclusive grants made to the perfect followers of the Holy Quran in their fullest and completest measure.

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Security

Of these (the gifts of the Quran) another grant is *Ismat* (security) which is rated as Divine protection. This security is conferred on the most faithful followers of the Holy Quran as an extraordinary gift. By *Ismat* in this context we mean that they are secured against the commission of such unbecoming or obnoxious habits and thoughts and conduct and acts in which others engross and involve themselves daily and if they happen to slip once in a while Divine mercy is ready at hand to interdict. It is evident that security (*Ismat*) is a higly delicate state far flung from the promptings of the evil-commanding condition of mind (nafsi-ammara) attainment to which is hardly possible

save by the special Divine favor. If, for instance, one is asked to totally refrain only from perjury and lies in all his affairs and statements and his calling and his profession, it would become hard even impossible for him even if he were to make earnest endeavours in this behalf ; he would be confronted with such a multiplicity of impediments and obstacles that in the long run he would subscribe to the principle that it is beyond the range of possibility to give up falsehood and lies in worldly matters. But for those august persons who plan to observe the commands of the Holy Quran with truthful love and enthusiastic zeal refraining from the obnoxious habit of perjury is made easy ; in fact, they receive from the Lord of absolute power the strength to give up in word and deed what is undesireable, and through His perfect mercy God, the Sublime, immunises them against evil tendencies that could plunge them into the vortex of annihilation. For, they are the light of the world and its safety lies in their safety and in their death is its death. It is because of this that they are insulated against every unworthy speech and evil thought and murky sciences and unlawful deeds and unjust understanding and taking extreme positions for personal motives, and are not grounded in any censurable stand in any thought, in any kind of knowledge and deliberation and in anger and in desire and in danger and in their wishes and in straits and in opulence and in joy and in scarcity and in abundance. Because God, the Generous Overlord, takes over their training and cuts off at once with His own preserving Hand any twig that is dry in their holy tree and Divine support keeps vigil over them ever and anon.

Trust in God

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Another of these gifts is tavakkul (faith in God) in which they are strongly entrenched and to others this pure spring is never made available, in fact it is made pleasant and wholesome for them alone and the light of gnosis keeps them on an even keel in such a manner that on occasions when they are faced

with utter want and are entirely without usual means they pass their days with such composure and in such a pleasant manner and with such exuberance of prosperity as if they possessed thousands of treasures. Their faces are suffused with the contentment that riches give and their even tempers speak for their wealthiness and during the period of hardships they trust in their Noble Lord with exquisite openheartendness and perfect certainty. Self-denial is their calling and public service their habit and depression does not find its way to their minds if the entire mankind become their dependent family. And indeed the cover of God, the Great, is worthy of gratitude, for, it insulates them on every occasion and takes them behind its protecting curtain before the visitation of unbearable calamity, for, God, the Supreme, is the guarantee of their requirements as He says :

و هو يتولى الصالحين

"And He looks after the virtuous".

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Personal love

Of these gifts one is of personal love in which the perfect followers of the Holy Quran are entrenched—Divine love so pervading the whole warp and woof of their being, that it becomes its essence and the soul of its life; a wonderful kind of affection of their Lord throbs in their heart and an extraordinary type of attachment and devotion overwhelms their pure hearts cutting them totally asunder from all others and the fire of Divine love is so highly kindled that even one's associates at particular times see and sense it, so much so, that were the true dedicatees to use some device to keep this effervesence of love covert by means of some strategem and means, it would be impossible for them to do so as is the case of persons engaged in temporal type of romance who cannot keep secret from their companions and comrades their love of the beloved they are dying day in and day out to see. In fact the love that permeates their speech, their faces, their eyes and their attitude, their nature and is dripping from everystrand of hair cannot be concealed even

though they might do their best to hide it and whatever measures they might take in this behalf, there would, invariably turn up some give-away signs. And the greatest sign of their steadfastness is that they prefer the Truly Adored One to everyone else and when they receive woes from Him, because of exuberance of personal attachment they look upon them as rewards and they take punishment for sweet sherbet. The sharp edge of no sword can cut them away from their beloved and nor can affliction keep them from His loving rememberance. They regard Him as their very life and take pleasure in His love and look upon His being as the only Being and His rememberance the sole object of their life. If they seek aught they seek Him only. It is only from Him that they receive tranquillity. They live for Him and die for Him. While living in the world they are yet beyond it and while they are self-conscious yet they are lost in raptures. They have concern neither with honor nor with their own life nor with their personal comfort. On the contrary, they lose all they have for the sake of the One and give away all to find the Singular. They are consumed by a fire they know not and cannot say why they are so burning. And they are deaf to remonstrance and too dumb to articulate and are ready to face every calamity and endure every libel with great relish.

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Ethical Excellence

Of these gifts another grant is the excellence of social ethics like generosity, valor, self-denial, high courage, exceeding compassion, forebearance, modesty and affection. All these virtues are practised by them in the finest and fullest shape; it is only through the blissful observance of the Holy Quran that they practise these virtues in a becoming and cultured manner, till the end of their days, with loyalty in every situation, without any inhibiting factor marring the desirable form of their ethical performance. The core of the matter lies in the fact that whatever good one is capable of, whether in the field of knowledge or action or conduct, it is not due to human talent alone

in fact the original cause of the performance is the Divine grace. And since these people are the most deserving of Divine graces, God the Generous Himself endows them with all virtues through His unending graciousness. In other words, you should take it that originally none but God the Sublime alone is good. His are all exellences and all virtues. Whoso then annihilates his nous and voiding himself of self-determination, gets closer to the altogether Beneficient Lord receives in reciprocal measures reflexes of Divine excellencies.

Thus such people, through self-annihilation, cultivate Divine ethics to such a degree that in a manner of speaking they become instruments of God providing a channel to project His excellences and findiug them hungry and thirsty He makes them drink the limpid water of His exclusive spring in which no creature has an inherent interest.

Obedience

And yet another gift, a great asset, that the perfect followers of the Holy Quran are granted is worshipful obedience i.e. despite their many excellences they ever keep in their mind their personal deficiency and in cognizance of the eminance of the Supreme Overlord they are constant in the state of humility, self-negation and humbleness evaluating their own true position as one of lowliness and indigence, and poverty and defectiveness and sinfulness, regarding all the skills they have been granted as a transient light that issuing from the sun strikes the wall and has in reality no kind of affinity with it and is likely to vanish like a loaned garment.

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Other gifts

And in addition to these gifts they are granted maturity of insight and God-consciousness in the highest and most perfect degree, through true revelation and Divine word and address and other extraordinary favors, so much so, that a very thin and clear veil intervenes between them and the other side and by crossing through it their vision observes clearly the after-life events in this very world.

(Barahin-i-Ahmadiyya pp. 510-553 marginal note)

The Holy Quran - its miracles

The punitive sign shown to the disbelievers at the time is in fact a sign for us as well and can be called an ocular sign, for, it is the conclusion of highly established premises which neither partisan nor antagonist can deny, under any circumstances. Firstly there is the premise that forms the plinth of the miracle : it is evident and a proven verity that the punitive sign was asked for when the Holy Prophet (peace and blessings of Allah be on him) and a handful of his companions were themselves suffering hard times, pain and torment in Mecca. It was a period of weakness and infirmity for Islam, so much so, that Meccans would laugh and mockingly point to the Muslims that if they were upholding the truth they would not be suffering so much grief and distress and humiliation at their hands and why would not God on whom they were relying so much help them and that why they were such a small minority that it was on the point of total elimination and further that if they (Muslims) were really truthful why they (the Meccans) were not visited with punishment.

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In answer to this criticism what was said to the disbelievers, as is to be found in different passages of the Holy Quran during this period of travail and vexation, forms the second premise, to appreciate the grandeur of the prophecy, for that period was so critical for the party of the Holy Prophet (peace of Allah and His blessings be with him) that they were hourly in fear of life and frustration faced them from all directions. It was at this hour that on their demand for a punitive sign the disbelievers were promised the sign of Islam's victory and their own discomfiture, and that Islam, a mere seedling then, would shortly burgeon into a huge tree and the seekers of a punitive sign shall be decimated with sword, with the edge of the sword, that one day the entire Arabian Peninsula will be cleared of infidels and infidelity and its dominion will be exercised by Muslims

and God, the Sublime, will so establish the faith of Islam in Arabia that idolatory will never appear in the land and that the current state of fear will change into a state of tranquility and Islam will gain vigor and keep dominating so much so that it will throw the shadow of its conquest and victory over other countries and its success will extend further and a vast state would be established which will not decline till the end of the world.

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The second miracle of the Holy Quran which has been attested for us and is perceptible comprises the wondorous and marvellous changes that took place in the companions of the Holy Prophet (peace and blessings of Allah be on him) by the grace of their comformity to the Holy Quran and their association with the Holy Prophet (blessings of Allah and His peace be on him). When we take into account their ways and habits before they were honoured with Islam and after the honor of association with the Holy Prophet (peace of Allah and His blessings be on him) and their conformity to the Holy Quran, what kind of complexion they assumed and how in their beliefs and behaviour and conduct and conversation and character and all the rotten habits, they were transported to the exceedingly pure and holy state - the spectacle of this grand trasformation which bestowed on their rusty personalities a marvellous freshness and brilliance, one has to admit that this metamorphosis was an extraordinary phenomenon accomplished by the hand of God, the Supreme, as a special favor and this extraordinary change was indeed a miraculous event.

The third miracle of the Holy Quran which meets the eye consists of its verities and insights and subtleties and its graces overflowing with its eloquent and fluent narrative. The Holy Quran dilates on this miracle with great emphasis with the challenge that if men and jinn were to join hands, to prepare its like, they would never be able to do so. This miracle is a standing and fully established reality since over the past thirteen hundred and odd years, while the Holy Quran is being

broadcast in every nighborhood, the gauntlet is being waved about with resounding force with no one coming forward to pick it up. It is therefore evident that all human powers are too humble to tangle with the Holy Quran for a show-down. In fact if of all the properties of the Holy Quran comparison is restricted to only one property of the Holy Book, it will be found beyond the power of the feeble-framed man to enter the lists. As, for instance, it is one of the excellencies of the Holy Quran that it so covers the spectrum of religious gnosis that there is not a single religious truth related to righteousness and wisdom that is not to be found in it.

The Fourth miracle of the Holy Quran is its spiritual treasury of spiritual properties, which have been securely posited in it as an abiding feature. Those who follow it attain to the honor of Divine favours and are graced with Divine communion, God, the Sublime, hears their prayers, answering them in terms of loving mercy, and communicates to them some veiled secrets upon a par with the prophets, making them conspicuous among His other creatures by means of His signs and support. This is a distinguishing feature that shall abide with the nation of Islam until the day of resurrection and has been abiding and even still abides with them as an attested truth. There are to be found among Muslims even today people whcm Allah, the Lord of glory and grandeur, honors with His especial backing through revealed truth, true, prophecies and insight into unforeseen eventualities.

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(Tasdiqun Nabi pp 20-23)

The Holy Quran, the Divine Word

Of all the revealed books the Holy Quran is the only one which has been established in the contemporary age by decisive arguments as the Divine Word.

Its doctrines are in consonance with absolute truth and are naturally harmonious.

Its fundamentals are so perfect and constant that invin-

cible arguments bear testimony to their verity.

Its commands are founded on pure righteousness.

Its teachings are totally free from the element of polytheism and innovation and worship of others than Allah.

It is brimming over with an urge to project Divine Unity and Divine Magnificence and excellence of the Supreme Overlord.

It exudes the virtue of utter devotion to Divine Uniqueness and does not tarnish the Holy Person of the Supreme Being with any drawback and defect and unbecoming features.

And it does not use force in matters of belief. On the contrary, it explains beforehand the reasons supporting truth of its teachings :

And it establishes every meaning and objective with reasons and arguments, leading to the stage of perfect certitude and complete gnosis by expanding the essence of every principle ;

And it removes all the defects and impieties and drawbacks and evils besetting the performance and words and deeds of man, with illuminative reasoning ;

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And it inculcates the etiqette requisite for turning a man into a human being ;

And it puts such forceful barrage against every mischief as is commensurate with the force of the current challenge.

Its instruction is highly upright and vigorous and salubrious, a mirror of nature and a photostat of the law of nature and is an eye-illumining sun for the insight and for mental perception, imparting amplification to abstract wisdom and makes up for its deficiencies.

(Barahin-i-Ahmadiyya pp. 81-83)

The Holy Quran - its Eminence

The external evidences that sustain the truthfulness and superiority of the Holy Quran are of four catagories (1) Those

derived frcm issues that call for reformative measures (2) Those derived from issues that call for perfectability (3) those derived from manifestations of nature and (4) those dervied from the invisible realm. But the internal evidences that establish the truthfulness and excellence of the Holy Quran are deducible from the manifestations of nature.

The above catagories are elaborated hereunder :-

The issues that call for reformative measures comprise disbelief and disparity and polytheism and malfeasance which men have taken to instead of right beliefs and decorous deeds and which have become so widespread in the world that they call for the Divine grace to rectify.

The issues that call for perfection are those diadactics that are found in Divine scriptures in imperfect form and a glance at the perfected degree of teaching should find them suffering from deficiencies and drawbacks and therefore a revealed book to lead them to the degree of perfection would be their crying need.

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The power-projecting spectacles :

(1) External evidences : These are the factors that emanate from God without reference to any human agency, investing every non-entity with such grandeur and majesty and eminence as are ordinarily unattainable in the eyes of the wise and are without a parallel in the world.

(2) Internal evidences : These comprise the external and internal beauties of the revealed scripture that no human powers can emulate and which are in reality so incomparable and extraordinary that they are obviously the work of the Almighty and are in a manner of speaking a God-depicting mirror.

Points relating to the invisible realm are those that are attained by a man about whom it is firmly held that he is in no manner capable of such a feat. In other words, a glance at these factors and at the man's credentials clearly shows that in his case these factors were not self-evident and observable facts nor could he attain to these through personal observation or

contemplation and nor would reason justify the suspicion in his case that he had got hold of these facts through the good offices of some one in the know, even though the points at issue be not beyond the powers of another person. This examination lays bare the fact that matters relating to the invisible realm are relative, that is when they can be attributable to some particular persons they come under the category of the Unseen and when they are attributed to some others the qualification is found wanting in them. (Barahin-i-Ahmadiyya pp 133—135)

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The Holy Quran - its lingual treasury

The Holy Quran, it is noteworthy, comprises ten orders of elements.

1. The order of elements which points up the existence of the Creator and relates the arguments for the existence of the Creator and attributes and names and acts and ways of God, the Supreme, which together with their mutual distinctiveness are characteristic of the person of Allah, the Lord of Glory, and other expressions relevant to His perfect praise and magnification expounding His glory and grace and greatness and magnificence.

2. The order of elements relating to the Oneness of the Creator and arguments for His Uniqueness.

3. The order of elements describing the properties and acts and deeds and ways and moods, spiritual or others pertaining to nous which, with their mutual disparities, are committed and performed and exhibited in the view of God, the Sublime, as it pleases Him or in defiance of His will.

4. The order of elements that comprises complete directives from Allah, the Excellent, in the shape of counsel and moral disciplines, and beliefs, and rights of Allah and dues of mankind, and services of wisdom and restrictions and ordinances and commands and prohibitions shaped as verities and insights.

5. The order of elements that describe the nature of true salvation and the correct ways and means to it and identify the marks and features of the saved and favorite believers.

6. The order of elements that explain Islam and disbelief and polytheism and comprise arguments spelling out the essence of Islam and dispose of adverse criticism.

7. The order of elements that refutes the false doctrines of adversaries.

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8. The order of elements that has been formulated to dispense forebodings of evil fortune and prophecies of auspicious future and promises and warnings, in the form of narrative, relating to life after death, or, in the form of miracles and similies, or, in the shape of prophecies that nour'sh faith, or, comprise other reformative accounts such as stories brought up to forewarn or infuse fear or to communicate felicitious advance tidings.

9. The order of elements which cover the events and sacred qualities and holy life of The Exalted Prophet (peace and blessings of Allah be with him) together with excellent arguments for his prophetic office.

10. The order of elements that explain the qualities and influences and inherent properties of the Noble Quran.

(Minan-ur-Rahman)

Eng : A. G. Soofi

In the Company of the Promised Messiah

(IX)

Ch. Ali Muhammad B.A.B.T.

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The Year 1894.

(1) Seth Abdur Rahman of Madras.

Seth Abdur Rahman belonged to a well-to-do family of tycoons of Madras. His ancestral home was a haven for the touring preachers and wandering dervishes. There was peace and prosperity in the land and there was plenty to eat and drink in the house. Young Abdur Rahman was brought up in the best family traditions of hospitality and generosity. His education was not neglected. He was married when he was only 14 years old. He preferred to be in the society of men of religion. He was a born Muslim, he loved the religion of Islam but the deteriorating condition of the Muslims around him was simply despairing. He was passionately in search of a renovator, a Mahdi, a Messiah who could redeem the Muslim world. By chance, he became possessed of a book فتح اسلام (Fath Islam) written by Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi (peace be on him). Both he and his brother, Zakaria, were captivated by the contents of the book and openly declared that its author could not be other than the redeemer of the age. More books of the Promised Messiah were sent for, the perusal of which thoroughly convinced them that the Promised Mahdi had actually appeared in India. A visit to Qadian was urgently called for, they felt. Seth Abdur Rahman, together with Maulvi Hasan Ali, the Muslim Missionary, jointly undertook the long journey to the Punjab. At last, they reached the Ahmadiyya head-quarters early in 1894 and had a happy view of the blessed face of the much-and-long awaited Mahdi of the

age. A few days' stay in Qadian convinced the two visitors that the claiment had appeared at the nick of time. Both the friends pledged themselves at his blessed hands.

Seth Abdur Rahman was one of those who, by their sincerity and devotion had endeared themselxes to the heart of their spiritual Master (peace be him). His greatest pleasure was to serve Islam at the bidding of his Holy Master and loosen the strings of his purse whenever he was called upon to do so. He regularly contributed Rs. 100/- p.m. towards the expenses of the kitcken of the Promised Messiah. The Seth was in possession of some 54 letters from his spiritual Master which have been published by the Editor of Al-Hakam in book-form together with an appendix from the pen of the Seth himself in the *Maktubat-i-Ahmadiyya* series. In a handbill issued by him the Promised Messiah observes:

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> "A member of a group of devotees of our community engaged in business is my votary-in-Allah, Seth Abdur Rahman, a wealthy merchant of Madras. He deserves to be praised, for, he has availed of many opportunities of earning credit. He is so enthusiastic in his devotion that he contributies lavishly to our community kitcken. He is such a passionate lover that although situated distantly, he is nearer to us than many others. His sincerity and continuous services which are motivated by love, faith and certainty are a model for all the well-to-do members of the community. There are few who regularly send Rs. 100/- a month, but the seth has sent on many occasions as much as 500/- in lump sum besides his monthly remittance of Rs. 100/-". (October 4, 1899).

The Seth Sahib was appointed a trustee of the Sadr Anjuman Ahmadiyoa, Qadian, by the Promised Messiah (peace be on him).

(2) Sheikh Abdur Rahlm (Sardar Jagat Singh).

Sheikh Abdur Rahim, formerly, Jagat Singh, was born in a Sikh Family of Sur Singh Jhabal in the Amritsar District. At the death of his father, Jagat Singh parted with his elder brother and got enlisted in a cavalry regiment at Sialkot Cantt. He had hardly served the regiment for two years when he fell under the influence of Mirza Muhammad Ashraf, an Ahmadi regimental accountant in the cantonement. Jagat Singh, with a fellow Sikh friend, became interested in Islam as the living religion that could rightly guide to God a seeker-after-truth. When the Sikh officers got wind of the interest and inclination of these two cavalrymen towards Islam they tried to dissuade them from the path they were chalking out for themselves. But the young soldiers were found to be adament. Then the Sikh officers arranged for their summary dismissal and hastily paid off their dues. Both became converted to Islam and joined the Ahmadiyya Movement. Both got their new names, as Abdur Rahim and Fazal Haq, respectively. Both stood the the test of time and died as good Muslims.

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Sheikh Abdur Rahim visited Qadian in 1894 and was introduced to Hazrat Maulvi Noor-ud-Din who immediately arranged for his studies in Islamic lore. Being exceptionally intelligent he made rapid strides in all the branches of theological learning. He was particularly interested in the study of the Holy Quran and the Hadith. He regularly offered his five daily prayers in the mosque : he never missed his midnight prayers and strictly observed fasting during the month of Ramazan. He diligently studied the Ahmadiyya literature particularly the Arabic books from the pen of the Promised Messiah (peace be on him). He picked up a good practical knowledge of medicine with the great physician Hazrat Maulvi Noor-ud-Din. He possessed sound common sense, he was always guided by the inward light, a Divine gift to all good Muslims. After he had finished his academic studies he thought of settling down in married life. The Promised Messiah was interested in this natural wish of the youthful convert. At his suggestion Mirza Fazal Beg agreed to

marry his young widowed sister to Sheikh Abdur Rahim in 1900. She bore him two sons and five daughters. Of the two sons the younger one, Muhammad, died at the early age of 12. The elder one, Abdur Rahman took to medicine and qualified himself as Sub-Assistant Surgeon of the Indian Medical Department. He survived his revered father and is now a pensioner of the Pakistan Government at Peshawar.

In the early years of the twentieth century the Sheikh was deputed to serve as coach and tutor to the three young sons of Nawab Muhammad Ali Khan of Malerkotla. In or about the year 1913 the Sheikh's services were transferred to the Talim-ul-Islam High School, Qadian, where he served as teacher of Thoelogy till he retired on a pension from the Sadr Anjuman-i-Ahmadiyya.

The Sheikh enjoyed the best of physique. During the tenure of his service in the High School, Qadian, the Sheikh being an excellent player served as a hockey coach. In sooth, he was an all-round sportsman and an excellent marksman. He was very popular with his students, particularly the players. His moral and spiritual influence on boarders as well as non-boarders was markedly great. He was dearly loved and revered by young members of the family of the Promised Messiah and that of Nawab Muhammad Ali Khan of Malerkotla. In the evening he would often go out with a shot-gun and shoot fowls for his spiritual Guide, the Promised Messiah (peace be on him). He was truthful and straight-forward in his dealings. He was gifted with dreams and visions which always came true. As he advanced in years, he also advanced in the spiritual realm. In later years he performed his pilgrimage to the holy cities of Mecca and Medina.

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After the partition of India in 1947 he stayed back at Qadian as a dervish while his faithful wife migrated to Pakistan with his willing consent. After her death, the Sheikh was permitted to migrate to Rabwah where he died on July, 9, 1957 and was buried in the Bahishti Maqbara (garden cemetry). May his

soul rest in peace.

(3) Munshi Imam-ud-Din of Aujla

Munshi Imam-ud-Din was one of the trio of cousins who rose from the soil of Aujla, Gurdaspur District, and joined the blessed company of the Promised Messiah and Mahdi (peace be on him). Munshi Abdul Aziz of Aujla reports how passionately he longed for the day when his sister and brother-in-law, Munshi Imam-ud-Din would join the fold of Ahmadiyyat but judging from the bias of his disposition it was not advisable to press the point too much lest he should refuse at the very start to ponder the claim of the Promised Messiah (peace be on him). But he was a straight-forward and out-spoken man who loved truth for its own sake. As soon as he heard and pondered over the claims of the founder he joined the movement with open-heart. Accompanied by Munshi Abdul Aziz and Mian Jamal-ud-Din of Sekhwan, he proceeded to Qadian. After the evening (Maghrib) prayer, Munshi Abdul Aziz requested the Promised Messiah to accept the oath of allegiance from his brother Imam-ud-Din. The Hazrat led him into his own apartment (*bait-al-fikr*) and asked him to sit upon his bedstead, and himself sat down on the other side of it. Munshi Sahib hesitated for a moment but upon second bidding he obeyed his Master's behest wondering at the marked difference of the standard of mirality of the Promised Messiah as compared with that of the so-called Muslim 'saints' who never allowed their followers to share their benches.

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After being initiated into the Ahmadiyya Movement, Munshi Sahib asked his wife to join him. She did and proved as sincere as her husband. Both husband and wife stood steadfast and loyal throughout their lives. Both were buried in the Garden Cemetery, one at Qadian, July 27, 1939 and the other at Rabwah on Nov. 7, 1948.

Munshi Imam-ud-Din passed most of his time as village accoutant at Loh Chap, some three miles from Qadian. He

regularly came to Qadian for his Friday congregational prayers. He preached freely what he believed to his friends and relatives. As a result of his strenuous efforts for the propagation of Islam three Jamaats (communities) came into being, the biggest one at Talwandi Jhungalan, (950), another one at Loh Chap (40) and the third one at Qila Gillanwali (150). Maulvi Rahim Bakhsh of Bahadur Hussain was persuaded to settle at Talwandi so that he could look after the education and training of Ahmadies which he did creditably. After his migration to Qadian Munshi Sahib continued his efforts for the propagation of Islam. In 1908 he was asked by Sahibzada Mirza Bashir-ud-Din Mahmud Ahmad, then, in charge of the Ahmadiyya Annual Aniversary arrangements to procure fuel (wood) for the Kitcken. The notice was too short but the Munshi Sahib put his whole heart into the work and did the job to the entire satisfaction of the Sahibzada, He served with credit for several years as manager of the kitchen during the Ahmadiyya Anniversary. He was passionately devoted to the family of the Promised Messiah and Mahdi (peace be on him). He inculcated in the hearts of his children the feelings and faith that they would continue to prosper as long as they were faithful lovers of this blessed family.

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His last illness

In later years the Munshi Sahib developed a malignant form of carbuncle on his back. He preferred to be operated upon without the benefit of anaesthesia, Apparently he recovered from the disease but his health soon began to fail. He expired on July 27, 1939. His body was just on the point of being lowered in the grave when Sheikh Abdur Rahman Qadiani pleaded that Munshi Imam-ud-Din, being an old companion of the Promised Messiah was privileged to be buried in the special enclosure for the companions. The burial was therefore delayed and his case was referred to Hazrat Khalifatul Messiah II who was at the time at Dharamasala. After his approval was received he was

given burial in the special enclosure. May his soul rest in peace.

He was survived by two sons and four daughters. The elder one Ch. Nisar Ahmad saw service in the military department of Kenya for some twenty years. The younger one Ch. Zahoor Ahmad is secretary, Eastablishment Branch, Sadr Anjuman Ahmadiyya, Rabwah.

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Book Review

Commentary on chapter 'Yasin' by Maulvi Abdul Latif of Bahawalpur. The learned author has beautifully interpretted the verses of the chapter Yasin in terms of the Renaissanoe of Islam which was destined to be brought about by the Promised Messiah and Mahdi in the latter days. He has visualized, deduced and explained more than thirty prophecies from the verses of this chapter which pertain to the glory of Islam and the superiority of the Holy Prophet Muhammad (peace and blessings of God be on him) over other prophets of yore. The book provides instructive reading for which the learned author is to be thanked.

A.M.

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Obituary

Khan Abdur Rahman Khan Bengalee B.A.LL.B., Ahmadiyya Missionary of Islam in U.S.A. passed away in Dayton, Ohio, on 16th May 1972 after a protracted illness. As a heart patient he had been advised complete rest but on May 4 his doctor certified him fit to travel. Before however he could proceed to Pakistan, Mr. Bengalee expired suddenly. The deceased leaves behind his widow and seven children.

Born in 1905 in Barahmanbariya, East Pakistan, Mr. Bengalee graduated in law in the year 1927. He joined the Ahmadiyya Movement in 1930 and dedicated his life to service of Islam. He was appointed teacher in the T. I. High School, Qadian in 1944 where he served until his retirement in 1962. Since he still enjoyed good health he was commissioned as Ahmadiyya Missionary to U.S.A. in 1963. On his return to Rabwah in the year 1967 Mr. Bengalee worked in the foreign missions office until Feb. 1969 when he was again directed to take over as Ahmadiyya Missionary in Dayton, U.S.A.

Mr. Bengalee was a man of great piety, profound learning and very mild temperament, a nice colleague to work with and a compassionate friend. He worked hard to train converts and impart the message of Islam to non-Muslims in America. He was one of the contributing editors of the Review of Religions for which he wrote valuable articles for many years. The dead body of the deceased was brought by air to Rabwah where he was laid to his final rest in the Garden cemetery.

The passing of brother Bangalee has been deeply mourned, by all and sundry. We offer our heartfelt condolences to the bereaved family.

May his soul rest in peace!

BOOKS ON ISLAM
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